579 their hands tied together behind their backs. The bandits drove the scattered beasts of burden together again with great difficulty and led the captured caravan, people and animals, together with the stolen wares into a distant valley. They went along devious routes, avoiding the great caravan thoroughfare and, as darkness was falling, they arrived at their camp in the valley where the feet of the prisoners were also tied together. Thus the prisoners just had to lie on the ground and wait for whatever might happen. Late in the evening each of the prisoners was given a lump of kollag and a little bowl of sour milk. Then the men lying on the ground were pushed together, and the armed bandits lay down around them to sleep while two of them stood guard in turns. Despite the /158/ penetrating cold, no fire was lit, so that the attention of the Tibetan police patrols would not be drawn to them.

The next morning the bandits first debated amongst each other excitedly for a long time, then their chief announced to the Ladakh people that they were to appoint one of their group who had influence in their villages to ride as fast as possible to their native village and to bring back 200 rupees for each of the prisoners. He was then to return with the ransom money as rapidly as possible, and this money he was to bring to a certain spot in the neighborhood of the camp, alone and unarmed. The messenger rode away. The bandits threatened their prisoners that at the slightest attempt on their part to flee the persons concerned would be killed. Nevertheless, the robbers displayed human sentiment. During the day, the bonds on the prisoners' feet were loosened a little, they received the same simple food as their captors. The wound which one of the Ladakh men had received was dressed scantily with old rags, fresh yak dung, and soot. His wound [752] was not dangerous; matters were more critical with the man from Jangtang, who had a bullet from Drogpa Namgyal's rifle between his ribs, and another man's lower arm had been broken by a blow from Namgyal's sword. The bandits put the broken arm in a splint of stiff yak leather, the other wounded person had the bullet cut out, and his wound was burned around the edges with a red-hot iron. He was given musk to anesthetize him against the pain.

579 701 The imprisonment of the Ladakh men was not to be of long duration. On the second evening, as darkness was descending, the bandits were sitting around the smouldering camp fires to butter tea and tsampa. They were chatting, and again and again they were recounting their heroic deeds to each other, when suddenly, out of the dark, there appeared figures as though sprung from the ground--they

278 Tibetan medicine, as they did earlier among all Aryan peoples. The gall of an ox is supposed to be good for eye diseases, the spleen for infections, the kidney for kidney ailments; blood, when drunk fresh, "draws the poison out of the blood," the tongue of a dog cures infections, pulverized dragon's teeth (probably crocodile's teeth) alleviate tooth aches. By means
752 of magnets the physician is supposed to draw arrow heads out of the wound.

Tibetan doctors are skillful in putting splints to simple bone fractures. In the case of broken ribs they very sensibly tie a wide strip of cloth around the chest and then cover it with loam, which forms a stiff dressing when the loam cools off. The European doctor achieves the same result by means of an adhesive dressing or a plaster cast. Thousands find a
743 cure for their ailments in the spas scattered throughout Tibet, as for instance, in Sabu (Ladakh), in Panamig (Nubra), and
757 in many other places. Massaging is practised by the Indians as well as by the Tibetans with considerable skill. Matters are terrible as far as the pulling of teeth is concerned. Since they do not have regular dentist's forceps, the person plagued by a toothache goes to the smith, because he is usually the only one who has a pair of pliers. Two men hold the patient who lies on his back on the ground. The smith kneels over him and with his blunt pliers he grips the diseased tooth and pulls at it. Something finally gives way: Sometimes the diseased tooth comes out, sometimes the jaw breaks, and it also happens that the pliers break and the tooth remains in the jaw.

000 We may wonder about, and laugh at, some of the curious remedies of Tibetan medicine. But we must remember that into the 18th, yes, even as recently as the 19th century, no less peculiar remedies were produced, praised, and eagerly bought in European pharmacies, including those in Germany, than we encounter in Tibetan pharmacy. Things like stork's fat, bear's fat, wolf's and fox's fat, worms, crabs' eyes and snake skin were since time immemorial considered highly effective cures. Quite especially coveted were remedies which were produced from parts of the human body, such as burned and pulverized human skull, blood, gall, and fat of human beings, and they were considered particularly effective if the